Volume LXXI CHICAGO, APRIL 10, 1913 Number 6

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

**I CAN conceive the existence of a church in which week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just and pure living; a place in which those who are weary of the daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few; a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets compared with peace and charity. Depend upon it, if such a church existed, no one would seek to disestablish it.**

*Thomas Huxley.*

*Issued as a Postcard by*
*All Soul's Church, Lincoln, Nebraska.*

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, APRIL 10, 1913. NUMBER 6.

I was not aware of the moment when I first crossed the threshold of life. What was the power that made me open out into this vast mystery like a bud in the forest at midnight?

When in the morning I looked upon the light I felt in a moment that I was no stranger in this world, that the inscrutable without name and form had taken me in its arms in the form of my own mother.

Even so, in death the same unknown will appear as ever known to me. And because I love this life, I know I shall love death as well.

The child cries out when from the right breast the mother takes it away, in the very next moment to find in the left one its consolation.

*In Gitanjali.* *Rabindra Nath Tagore.*

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"Fort Graft" is suggested as a fitting title for the fortification proposed by the government for the defence of Los Angeles, which is twenty miles from the sea and being unfortified is immune from any outside attack under the laws of war. Of this movement David Starr Jordan says: "Los Angeles will lose her war immunity, which matters little, as there is not, never has been, and apparently never can be, an enemy on the outside which will do her any harm. For this reason her fortifications will certainly be impregnable." This is not a case of the coast needing protection, but "the 'Coast' playing the game in politics." What ought to have been a park is reported to have been bought for two hundred and forty-nine thousand dollars, and when the fortifications are completed and maintained there will be a steady stream of millions passing out of the United States treasury over the mountains into the gold State. California is planning to get back some of the glittering metal that has been carried beyond her boundaries.

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One of the pathetic documents that came into our hands during our recent visit to Madison, Wisconsin, to plead with the Legislature for a five-mile dry zone around the University, was a petition from the local Cigar Makers' Union of Madison. The letter was an official one sent to every member of the Senate and Assembly, presenting a resolution against "forcing Madison into the dry columns." The chief argument against it was that the local cigar makers "depend almost entirely on the patronage of saloon keepers as retailers of union made and Madison made cigars." And the further argument is urged that to close the saloons would force Madison cigar firms out of business, leaving the Madison trade to the "Cigar Trust with its unfair, underpaid and child labor cigars." How pathetic is this confusion of ethics and commercial necessities. The acknowledged interdependence of the debauching presence of the saloon and the lamentable, befogging work of the cigar.

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Caricature is always a dangerous device and oftentimes pernicious and cruel. Every individual knows from experience how deep is the wound which the cynical barbs of caricature may inflict and how helpless one is to defend himself from such humiliation. Still more cruel is the infliction and more helpless is the victim when the caricature is of a race, or a religion, rather than an individual. For this reason UNITY finds itself in great sympathy with the movement afoot by our Jewish brethren to put an end to the buffoonery practiced on the stage at the cost of the Jew. It is cheap, coarse stagecraft, that amuses an audience by distorting and misrepresenting a people who have occupied so honorable a place in history and still occupy so dignified and important a place in modern life, whether the estimate be economic, political, literary, academic or spiritual. That man or woman, and still more that boy or girl, is convicted of coarseness and ignorance who deliberately permits the tongue to use the contemptuous and contemptible terms of "Sheeny," "Dago," "Paddy," or "Nigger." Such people are uncultivated, no matter what a diploma may say. It is a reflection upon our public school teachers when they graduate students with a vulgar tongue and a narrow mind. We hope this movement will receive the hearty endorsement of the press and the still more effective endorsement of the school teacher and the minister. Judge Hugo Pam, a respected and eminent Jewish citizen in the city of Chicago, is heading a committee having this movement in charge.

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Religion and politics, as expressed in the business and civic affairs of municipalities and nations, parted company somewhere back in the last century when Puritan bigotry and theological conservatism overreached themselves, forcing religion into the narrow bounds of a concern for the hereafter, making the church chiefly a recruiting station for heaven, or, a desperate fire brigade whose chief business it was to save souls from "hell fire." But there are many indications that this lamentable divorce is coming to an end. Religion is coming back to its own and is lending its aid to the municipality, state and nation in the high task of establishing the sanitation of communities, ethically as well as physically, and in the enlight-

enment of minds and the quickening of hearts, as well as the lighting of streets and the strengthening of local and national political enthusiasms. Two great and obviously fundamental movements in politics are running parellel with the causes of the church and are finding needed reinforcement among the forces of religion. These two high causes are recognized without naming, by every intelligent reader. The cause of sobriety and the cause of peace. How to dispel the great illusion of militancy and to save the great wastes of inebriety are not only the questions of the hour, but the questions of the century; to these the voter and the worshipper, the citizen and the devotee, are applying themselves with more and more devotion. A recent declaration of the grand jury of Rock Island, Illinois, stated that 75 per cent of the crime in that county was traceable to the saloon, and this statement finds strong reinforcement from the high authority of the State Attorney General's office in the prohibition state of Kansas, which has recently offered the following testimony:

> Illiteracy has been reduced from 49 per cent to less than 2 per cent, and that amount is almost entirely among the foreign element. With 105 counties in the state, 87 of them have no insane; 54 have no feeble-minded; 96 have no inebriates, and the few we do have come from the cities which defied the law to the very last. Thirty-eight county poor farms have no inmates. There is only one pauper to every 3,000 population. In July, 1911, 53 county jails were empty, 65 counties had no prisoners serving sentences. Some counties have not called a jury to try a criminal case in ten years, and a grand jury is so uncommon that half our people wouldn't know what it is. In my home county in western Kansas there has been but one grand jury, and that was twenty-five years ago.

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The thin-blooded patriots who are so afraid lest public spirit, national enthusiasm and self-denying patriotism wane unless constantly fed by the thought of battleships, battle flags and battle music, will do well to send for the preliminary program of the "Pittsburg International Eisteddfod," which is to be held at Exposition Hall, Pittsburg, July 2-5, 1913. It is a handsome pamphlet which sets forth "An epochal event in the annals of this historic Welsh institution." It is announced that it will draw special artists, competitors and auditors from every state of the Union and Canada, as well as from Australia and Africa, and "wherever else a Welsh heart beats in a Welsh bosom." It is to be a great competitive song and poetry fest, a popular display of musical and literary power and enthusiasm among common people. Wales is preparing to send its best choirs to enter into a bloodless battle where genius and training, not machine guns or battleships, are to be the weapons. These are some of the prizes offered: In Music: Chief Choral Competition for mixed choirs, numbering not less than one hundred nor more than one hundred and fifty voices; "King Olaf," by Sir Edward Elgar, First prize, $5,500 and a gold medal to the conductor. Second prize, $1,000. Third prize, $500. Male Choral Competition for choirs numbering not less than forty-five nor more than sixty voices, First prize, $1,000 and gold medal to the conductor. Second prize, $500, and so on down the list. In Poetry: The Crown Memorial Poem, in English, not exceeding five hundred lines. Prize, $250 and Silver Crown. Awdl Y Gadair (yn Gymraeg): Prize, $150, and others. Recitations: "Paul's Defense Before Agrippa," in English. First prize, $25. Second prize, $10. Adroddiad i rai mewn oed (Cymraeg) "Araeth Buddug." Prize, $24. The best American National Anthem, words and music, four six-line stanzas. Two or more persons may collaborate. First prize, $250. Best designs for frontispiece of the Souvenir Program, $25. A careful study of this elaborate program with its many thousand dollars of prizes is more than a chapter in the history of a quaint national custom. It is a lesson in the higher patriotism, an argument against the foolishness of war and the uselessness of battleships. Wales was "whipped" out of existence as a nation over six centurles ago. The "iron heel of the conqueror"—we believe that is good martial rhetoric—was placed upon its neck. Cambria was "wiped off the map of the world," and still Welshmen blithely sing under every flag and Lloyd George holds the lines on the British lion.

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Another prophet of "the better day," and that prophet has money, and she is a woman! Mrs. Elizabeth Milbank Anderson has recently given six hundred and fifty thousand dollars to the New York Association which is to be spent in the interest of a department of social welfare for improving the condition of the poor. This is said to be the largest sum ever given at one time by one hand for a similar purpose, except the Russell Sage Foundation. Mrs. Anderson has the rare ability, for a person of wealth, to discriminate between creative and repair shop work in philanthropy, between preventive and remedial agencies. This gift, which is to be known as the Milbank Memorial Gift, will establish experimental laboratories for the purpose of demonstrating the practicality of preventive and constructive measures. Says this wise woman:

> I fully appreciate the necessity for ministering to the physical needs of the sick, disabled and unfortunate; but in undertaking the work outlined in this letter I wish to make it clear that the proposed Department of Social Welfare is to concern itself, in so far as it employs funds supplied by me, with a social program based upon preventive and constructive measures.

Three specific departments of social welfare are already in contemplation under this gift. One will deal with matters pertaining to public health and hygiene; the second with matters pertaining to the welfare of school children; and the third with the food supply. Mrs. Anderson has expressed a desire that the question of the ventilation of schools and

other buildings be made a special object of research. The school luncheon committee is to broaden its work, to the study of the approximate cost of serving hot lunches to the public school children, the extension of medical inspection, the establishment of public bake shops, the study of the scientific production and preparation of various articles of food, the purchase of the same in larger quantities, scientific storage, honest handling, and the latest facts concerning relative food values. How splendid! How inspiring to the possessors of wealth! This benignancy makes keen and painful another void. Where is the next prophet? A woman with as much or more money than Mrs. Anderson, and with a still deeper insight into the constructive forces of society, who will establish laboratories for the discovery, direction and creation of the spiritual forces that secure serenity in the heart of the individual, cheerfulness and love in the home, brotherliness in business and co-operation in the State? We are not forgetting the churches and the Sunday Schools, but on account of the good work they are doing, there is need for much laboratory work in the realm of the spirit, that their work may be intensified, unified and their energies conserved. O men and women of wealth, look into the merits of this Milbank Memorial Gift and "go thou and do likewise," and do still better.

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The question of fellowship in religion will not down, however the "practical man" and would be "efficient minister" may move the previous question of feeding the hungry, visiting the sick and saving souls. It is quite within the province of a democratic and voluntary organization like the "Federation of the Churches of Christ in America," to survey a line that would indicate their boundaries in such a way as to leave out deliberately the Unitarians, the Universalists, the Jews and other religious organizations, who, while committed to the thought of God, of human duty and of the moralities, fail to interpret the theological status of the Man of Nazareth in terms of deity, or some supernatural projection of the divine, differing in kind as well as in degree from all other manifestations of God in man. But the line will not stay placed. The religious spirit of the age defies such limits, and to insist upon them is to hurt those on the inside much more than those on the outside. Aye, to use a military phrase, it gives those on the outside the strategic advantage. It throws the majority into the attitude of defendants. No cry of the practical can permanently stultify the thinker, or blind the eyes of one who loves beauty, duty and the fellowship involved in the same. It is interesting to note a gracious conspiracy of silence entered into on both sides of this supposed line. The excluded Liberals have not complained much. The excluding orthodox have boasted less. Neither side is saying much about it. But the matter has come to a head in Erie, Pa., as it will elsewhere. The Rev. T. B. Byrnes, pastor of the Unitarian Church, after enjoying the cordial fellowship of the local Ministerial Association for seven years, was left out this season, although his exclusion involved the killing of the old association and the organization of a new one. Mr. Byrnes wanted to know what it was all about and the citizens of Erie were interested also in the situation. There lies before us the issue of the *Erie Daily Times*, under date of Monday, March 31, which contains in part the text of Mr. Byrne's address to an audience of fifteen hundred people delivered at the Majestic Theater on the Sunday evening before, with the accessories of suitable music, vocal and instrumental. As soon as our space permits we will print the address as reported by the press as a contribution to clear thinking; as one more indication that religion, if not a matter of the head, cannot do without the head. Piety without brain reaches a point where it is impious. Where that point is may be a matter of dispute but history will eventually decide the question. A letter from Mr. Byrnes says: "We hope to develope these Sunday evening meetings along the line of the Houston, Grand Rapids and Little Rock ventures described in the report of your Texas trip, and we hope the time will soon come when we can have a meeting of the Congress of Religion in Erie as a concrete example of what on a small scale can be realized in this city." Yes, and the editor of UNITY would say every other city. See what is said in another note anent a Sunday Settlement in Kansas City.

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## A Neglected Utility

Edward Everett Hale once commended to the writer a young man whom he said was his perplexity: "A man who wanted to preach, whom the Lord prepared for a preacher, but who perversely declined to preach in a place prepared for preaching, and at a time set apart for preaching." There are many utilities for the uplifting of society prepared at a great cost which go unutilized when it would seem their utilization ought to be most available. Civilization has set apart a day for special activities on the higher lines of life.

All the vast "settlement" industry in the interest of civic righteousness, domestic refinement and character building is practically suspended on Sunday, as it ought to be when such activity means a continuous strain and an interference with the day of rest, which is perhaps the most valuable social institution which the present has received from the past.

But it is a pity that the various auditoriums and conveniences for conference and communion, not to speak of the contagious personalities, developed by

the settlement movement, should remain idle when the constituency which they are intended to serve are most available.

We hail, then, as a hopeful sign of the times, the announcement that the "Swope Settlement," 1608 Campbell Street, Kansas City, which is already a "social and educational center," aspires to become a "religious center." A card before us interprets its mission to be to "help the world realize its highest life expression. A religious family in unity. All churches, regardless of creed, are uniting to hold religious services in Swope Center every Sunday evening at 8 o'clock."

It is announced that the first Sunday of each month will be occupied by the Head Resident, Miss Mary Elizabeth Andrews, favorably known to the readers of UNITY as the successful pastor for many years of the Universalist Church at Kansas City, and a graduate of the Seven Years' Course in the Tower Hill Summer School. The general topic for consideration during the month of April is to be: "The God Consciousness," and the following speakers and sub topics are announced:

April 6—Mary Elizabeth Andrews. Subject: "The Divine Likeness."

April 13—J. D. Ritchey, Episcopal. Subject: "The God Consciousness in Human Life."

April 20—D. D. Munroe, Calvary Baptist.

April 27—H. D. Sheldon, Congregational.

A ten-minute song service will be conducted before the regular service begins. Children under sixteen years of age will not be admitted.

We rejoice in this venture on the part of a Settlement Worker, and it is fitting that it should be made by a woman. A non-sectarian attitude is most commendable in the fields of human helpfulness and reform. This attitude is best maintained perhaps by an abstinence from all controverted subjects in religion, and a suppression of any tendency to express the religious life in a co-operative way. In other words, the churches and all their interest to be tabooed except such as are implied in human helpfulness and the many-handed activities which the "settlements" commendably exploit.

But a pan-sectarian movement is still higher. One that with cordial sympathy and sincere openness seeks to come into communion and co-operation with all forms of religious organization and expression.

We believe the time has come for such expressions of religion in a public and co-operative fashion as will command the respect, and to a degree the co-operation, of Jew, and Christian, Catholic and Protestant, orthodox and heterodox. This synthesis of religious sympathies and efforts can be reached in two ways: One, by placing the emphasis on that large field which all religious organizations occupy in common, the overlapping territory of the denominations; the other by welcoming to an open platform representatives of all forms of faith and religion. Extending to all the same cordial hospitality to emphasize the things, to them, most important, in the spirit of courtesy and fellowship. Sometimes these two methods can be combined as in the above program prepared by Miss Andrews.

At any rate we believe that every effort to ameliorate the hardships of society, to level up communities, to bring about economic justice, and a sweeter social life, will prove in the long run abortive and disappointing unless somehow they can be found in co-operation with the spiritual forces. Alas, for the "center," "settlement," or "church" that recognizes a "schism" here, that speaks of the settlement *or* the church, instead of saying forever the settlement *and* the church, religion *in* ethics as well as ethics *in* religion.

It may be that this movement in Kansas City will demonstrate that the many growing settlements in all our cities may also become places of Sunday gatherings; the rendezvous of men and women who seek to express religious yearnings in terms of universal emphasis and noble co-operation.

We will watch with great interest the success of this movement. Perhaps it will lead the way towards that large Sunday co-operation which is the achievement of Houston, Texas, commented upon in a recent issue of UNITY.

## Books Read By-the-Way

EDITORIAL REVIEWS.

As I journey in Southland chance is offered to make the acquaintance of some of the books that have long waited for the opportune moment—books that lure but can wait.

One more book on Lincoln,—"The Man of the People," the last to reach our editorial table. There are never too many books on a subject so great, and in this a more than "thrice told tale" is made fresh as spring violets in the hands of William H. Mace, Professor of History in the Syracuse University. It's a little book with a most humble but altogether commendable ambition "of telling the history of the man who has won the title of the great emancipator" and the "prince of partners" in such a way as to interest children. It comes in the series of "Little Lives of Great Men," projected by the *Rand-McNally Co.*, of Chicago. The series already includes Napoleon, Lincoln and Cromwell; Washington and Frederick the Great are in preparation. With rare taste and great skill this little 50-cent book tells the story charmingly, and the sixty or more pictures by Homer W. Colby, help the narrative, to the delight of the elder and the

information of the younger readers. This book is equipped,—as these "Little Lives" ought to be,—with a chronological table of events and a selected reading list; with a map showing the background of the life, on which is traced the supposed route of the two great journeys—one, of the barefooted driver of a four-ox team from Indiana to Illinois across unbridged rivers, through unblazed forests and over the unsurveyed prairies, in 1830; the other, only thirty years later, traces the triumphal though menaced journey towards the Presidential chair from Springfield, Ill., to Washington, D. C. Never was a people's choice or a Nation's hope elevated to a position of trust amid such intense excitement. This little book is one of many attempts to tell the story simply, for hurried people. It is the book for parents to put into the hands of High School girls and boys who are studying United States history. It is a book equally well calculated for the candidate for citizenship in the United States—the newly arrived foreigner. Wherever immigrants are landed there ought to be a supply of these books at hand to be handed out as a welcoming gift to the newcomer. It is a good book for the adult students at our night schools to use as an advanced reading lesson book.

* * *

"History of the Prophets Before the Exile," by Isaac Landman, published by the *Department of Synagog and School Extension of the Union of American Congregations,* Cincinnati, is an admirable piece of work. The histories of Micah, Isaiah, Amos and Jeremiah are told sympathetically and in the light of modern scholarship, and with the literary appreciation that springs therefrom. But a book so good ought to be better. This book is wanting in those accessory helps which we have commended in Mace's "Lincoln." The author presumes too much on the intelligence of the reader and has failed to offer these helps valuable even to the informed reader and indispensable to the uninformed. If the book was equipped with a table of contents not so ambiguous, a chronological chart that would set the Prophets in their approximate order, and with an index that would expedite the rereading and make it available as a book of reference to the Sunday School teacher and the preacher, as well as the mother and father, it would greatly enhance its value. It is such a good piece of work that we hope that subsequent editions will supply these defects.

* * *

It is fitting that a book intended as a handbook for law makers, a guide to legislators, should come from the University of Wisconsin—an institution that has insinuated itself so successfully into the higher life of the State and has been enabled to become a direct influence, indeed in many cases an acknowledged leader, in the legislative life of the State. This book entitled "Statute Law Making in the United States," by Chester Lloyd Jones, Professor of Political life in the University of Wisconsin, and published by the *Boston Book Co.,* is pre-eminently an academic work. It is the result not of inspiration but of research. It is the kind of book that cannot be evolved out of one's inner consciousness. It shows hard diligent digging. It is written in the calm, cool light of a student—a book divided under these three heads:

1. "Limitation of Legislative Action."
2. "The Drafting of Bills."
3. "Legislative Expedience."

is not one to attract the hurried reader. Indeed the table of contents and the elaborate index suggest official reports and legal documents, which the laymen feel justified in skipping, but if one instinct with the responsibilities and the joys of citizenship overcomes the superficial recoil and once surrenders himself to the clear statements and the informing paragraphs, he becomes absorbed and reads it to the end with growing interest.

In these days of specialized schools with elaborate courses of instruction in all kinds of engineering work why should there not be schools for legislators, courses of study for law makers? Here is a text book at hand for such a course. The Principals of our high schools are slow in seizing their opportunities if they do not make this book the base of at least one semester's work in the junior or senior year of the high school. We are beginning to realize that wise voters are not made by nature. They do not grow in a wild state—no more than do the Jonathan or Ben Davis apples. These have been brought about by proper culture and grafting. We have entrusted statute making too long to the chance crab apple voters, and this is not conducive to progress. We hope to hear from coming State Teachers' Associations and similar pedagogical institutions that this book of Chester Lloyd Jones has been adopted as a text book for senior class study, and if we ever come to some kind of a civil service examination that will antedate our "primaries" every candidate for State Legislatures or the National Congress should pass an examination in this unique book on Statute Law Making.

*Galveston, Texas.* J. Ll. J.

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## DANDELIONS.

They like to tramp about—
They do not know what duty means
Nor do they trouble to find out.
They feel as good as kings and queens
And every one of them is brave,
No matter what may come—
Like soldiers they behave.

They push their way with plucky might
And never mind the blows—
Nor falter in the fight
With plows and rakes and hoes.

*The Craftsman.* —*Aileen Cleveland Higgins.*

## THE PULPIT

### Hugo Grotius, Father of International Law

By Charles E. Beals.

*(Continued.)*

3. *Public Office and Continued Literary Activity.*—The young lawyer received appointment as historiographer of the United Provinces. The office came to him all unsought, in spite of the fact that there were many active candidates for the place. His duty was to chronicle the struggle of the United Provinces with Spain. And in his historical writings, published in 1610, he vindicated the United Provinces in their revolt against Spain.

Just before his marriage a new honor had come to Grotius. He was made Advocate General of the Treasury of Holland and Zealand. In 1613 he succeeded Elias Oldenbarnevelt as Councilor and Pensionary of Rotterdam, with the right of sitting both in the provincial legislature of Holland and in the States General of the United Provinces. He also became Attorney General of the Province of Holland.

With the multitudinous duties of public office resting upon him, Grotius devoted his literary activity during this period to jurisprudence. In 1868, in a bookshop at The Hague, was found an unpublished manuscript which had been written by Grotius in 1604. Its title was *De Jure Prædæ*. In this manuscript were embodied the ideas which, twenty years later, were wrought out in his monumental *Rights of War and Peace*. In 1609 Grotius developed the material contained in Chapter XII of *De Jure Prædæ*, under the title *Mare Librum*. This was published, Grotius tells us, without his consent. This volume, the first on jurisprudence, brought him world-wide fame as a publicist. In England John Selden, the leading legal "dry-as-dust," ransacked all literature, sacred and "profane," in a vain attempt to refute Grotius' argument, publishing, in 1635, his famous *Mare Clausum*.

A deputation, of which Grotius was a member, was sent to England to adjust certain difficulties between the rising maritime powers. James I, although he had attempted to crush the young Dutch statesman and author, accorded Grotius a flattering reception. Returning from England in 1616, Grotius was the recipient of new honors, being made Grand Pensionary of Holland and West Friesland. He was now at the very pinnacle of his civic honors. From his birth at Delft on Easter Sunday in 1583 up to this epoch in his career, his life had been one increasing triumphal march. But his fortune now reached a turning-point, and, from this time on, his life was destined to be one of sore trial, bitter disappointment and actual suffering. Yet perhaps without these later dark chapters, his immortal *Rights of War and Peace* might never have been completed and published.

4. *Persecution, Imprisonment, Escape and Exile.*—An unhappy theological controversy had broken out at the University of Leyden between Arminius and Gomarus, two professors, who taught, respectively, the doctrines of free will and predestination. The followers of Arminius came to be known as Remonstrants, because of a Remonstrance which they drew up and published; those of Gomarus were called Contra-Remonstrants. The fight spread and became more and more bitter. Grotius, who ardently desired to reconcile the contending factions, drafted an Edict of Pacification, enjoining tolerance, which was adopted by the States General.

But tolerance was not the spirit of the age. The Gomarist clergy stirred up the populace. And the Stadtholder Maurice, who had now become Prince of Orange, took advantage of the distracted situation, espoused the cause of the Gomarists purely for political purposes ("not knowing," as he himself put it, "whether predestination was green or some other color") and executed a *coup d'etat*, July 31, 1618, against the liberties of Holland and Utrecht. During the next month Maurice caused the arrest of Oldenbarnevelt and Grotius. The former was sentenced to death and, on May 13, 1619, was decapitated. Grotius was sentenced to life imprisonment.

On the 6th day of June, 1619, Grotius was incarcerated in the Loevestein fortress near Gorcum. Fortunately he was not denied books and writing materials, and for two years he sought to forget the hardships of prison life by a zealous devotion to study. Among the fruits of this prison activity were his treatise *On the Truth of the Christian Religion, A Digest of Dutch Law*, and a catechism for children, besides several translations (into Latin) of Greek tragedians and others.

His loyal wife begged to share her husband's captivity and, after a time, was permitted to do so. She won the good will of the jailer's family. Through her ingenuity Grotius was smuggled into a book-box and carried out by two unsuspecting soldiers. When one of the soldiers grumbled at the weight of the box, Madame Grotius, with nimble wit,, joked about the heaviness of Arminian divinity. Several hairbreadth escapes took place, but the packing-case, with its precious contents, was safely delivered at Gorcum. Grotius was speedily unboxed and then, disguised as a bricklayer, with hod and trowel, he fled to Antwerp and thence to Paris, arriving at the French capital in April, 1621. In October of the same year his beloved wife was able to join him.

5. *Composition of his "Rights of War and Peace" in France.*—The fortunes of this "exile by fate" were at lowest ebb during this period of his career. Although welcomed in France as a famous scholar and granted a pension by King Louis XIII, nevertheless Grotius and his family at times found it difficult to procure food and clothes. The royal pension, although so spontaneously granted, was not paid for a long time, and Grotius and his dear ones were in dire straits, being dependent at times on gifts of food and money which was sent to him from Holland.

A friend offered the expatriated Grotius the use of a chateau near Paris, and here, in 1622, the final composition of "the greatest uninspired book" was commenced. In March, 1625, the work was off the press. To have composed such a work, abounding in references and quotations as it does, in so short a time, would have been an impossible task had it not been for the author's previous extensive researches and his lifelong interest in the subject.

No financial profit accrued to the needy exile from the sale of his monumental work. Indeed his receipts therefrom were not sufficient to reimburse him for

the actual outlay. The papacy prescribed it and put it on its *Index*, where it remained until cleared by Leo XIII in 1901. A second edition was issued in 1626 and others in 1631 and 1632. By 1633 the world seemed to awake to a realization of the importance of the book. From pressing poverty Grotius speedily rose to world-wide fame.

While waiting for the brightening or his prospects, Grotius decided to return to his native land and even went as far as Amsterdam and Rotterdam. At first the rulers evinced friendliness, but his ancient enemies embittered public sentiment against the homesick exile, a reward was offered for his arrest, and once more Grotius was obliged to seek safety abroad. What must have been his feelings at such treatment! Yet the nobility of Grotius is disclosed, when, in later years, in writing the history of the United Provinces, he recorded the administrations of his earlier and later enemies with absolute impartiality, without the least trace of vindictiveness or even prejudice.

6. *Later Activities and Death.*—But if there was no welcome for him in his homeland, other nations sought his services. Denmark, Spain and other countries wanted him. It is said that France extended him an invitation to accept office, which Grotius refused because of conditions which would be imposed on him by an acceptance. But another door speedily opened. Gustavus Adolphus of Sweden, who used to keep a copy of Grotius' great book under his pillow while on his campaigns, before dying enjoined upon his daughter, Christina, who was to succeed him on the throne, to secure the services of Hugo Grotius. Christina became queen when eighteen years old. Through her great minister, Oxenstierna, Grotius was induced to become the ambassador of Sweden to France, and in that capacity arrived in Paris on March 2, 1635. His special task was to negotiate a new Franco-Swedish alliance.

As a diplomat Grotius was not a success. He was too big a man. He was unwilling to descend to the pettiness and toadyism necessary to success. He was essentially a jurist, not a diplomat. It is related of him that while enduring the tedious delays incident upon securing an audience with Richelieu, he would spend his time in reading his Greek Testament. Strange contrast to the butterflyism of the French court! In less than two years the patience of Ambassador Grotius was worn out, yet his request to be recalled was not heeded until in 1645. He then went to Sweden, where he was received with honors. Queen Christina held out every inducement to retain the great publicist in her service. But Grotius did not like the rigorous climate of Sweden and he was disgusted with the frivolities of the court. On Grotius persisting in his declination of the proffered offices, the Queen presented him a handsome gift of money and silver plate.

A ship was placed at his disposal and on this he embarked for Lubec. On the 17th of August, 1645, a violent tempest drove the vessel ashore on the Pomeranian coast. Grotius fell ill from exposure and passed away at Rostock, Germany, August 29. Here in Rostock (the city in which Blucher was to be born ninety-seven years later) the body of the world's greatest jurist was first interred. Although his remains were removed from Rostock, you may see, to this day in that town, in front of the high altar of the great church, the tomb in which his body first rested.

7. *Honors Accorded After His Death.*—All during his expatriation, Grotius yearned for his fatherland. What was denied him during his life was finally granted to him after his death. His body was taken to his native Delft for permanent interment. Yet bigotry and hatred pursued him even beyond the grave, for, as Dr. White tells us, when his coffin was being borne through Rotterdam, on the way to Delft, a mob, inspired by theological hatred, hurled stones at it. At last the crypt of the great New Church at Delft received his weary frame. This tomb, erected in 1781, symbolizes his learning and renown.

Three times, during the last half of the nineteenth century, signal honors were paid to the memory of Holland's greatest son. First, on April 10, 1883, when the people of The Netherlands celebrated the three hundredth anniversary of his birth. Secondly, when, three years later, a bronze statue was erected to his memory in the market-place in front of the church. Thirdly, during the session of the First Peace Congress at The Hague in 1899, when special exercises were held at Delft on the Fourth of July.

On the last occasion, the 123d anniversary of American independence, there was held in the apse of the great church, in front of the tomb of Hugo Grotius, such a gathering as the world never had seen before. A great platform had been erected between the tomb of William the Silent and one of the huge pillars of the church. On this were seated the presiding officers and speakers. At 10:15 a. m. the great chimes of the Nieuwe Kerk pealed forth international airs for half an hour. At 10:45, as Baron de Staal, President of the Peace Conference, entered the church, the organ played a prelude in which the Rusian national anthem rolled forth. One hundred of the best singers of The Hague rendered Mendelssohn's "How lovely are the messengers of peace." Among the distinguished guests present were the members of the International Peace Conference, the members of the Dutch Government and the diplomatic corps accredited to The Hague, the Deans of the Law Faculties of the Universities of Leyden, Utrecht, Amsterdam and Gröningen, the Burgomaster and other city officials of Delft, besides other men of distinction. The first delegate of The Netherlands to the Peace Conference presided. A letter was read from the King of Sweden and Norway, extolling the worth of him who once served as a Swedish ambassador. The Mayor welcomed the guests. After the rendering of the Dutch national anthem, Dr. Andrew D. White, president of the United States Commission to the Peace Congress, was introduced. Dr. White delivered an eloquent oration setting forth the debt of civilization to Hugo Grotius. At the climax of his address, Ambassador White opened a beautiful box. From this he lifted a wreath made of precious metals, the handiwork of Eugene Marcus of Berlin, court jeweler of Germany. This wreath, twenty-eight inches in diameter, on one side shows oak leaves of frosted silver with acorns in silver gilt, and on the other frosted silver laurel leaves, with berries in silver gilt. The stems are tied together at the base by a ribbon and bow of silver gilt. Attached to the ribbon are the shields of The Netherlands and the United States of America, thus bound together. On the ribbon is an inscription, wrought in enamel, which reads thus:

## "To the Memory of Hugo Grotius In Reverence and Gratitude From the United States of America on the Occasion of The International Peace Conference of The Hague July 4, 1899"

This wreath Ambassador White attached to the tomb of Grotius. The Minister of Foreign Affairs of The Netherlands then officially expressed the thanks of his government to the representatives of the United States. The first delegate of Sweden to the Peace Congress, the Hon. T. M. C. Asser, delegate from The Netherlands to the Peace Conference, and Seth Low, another member of the United States Commission, also spoke. "America" was then sung by the choir and a postlude, which included "The Star Spangled Banner" and the "Hallelujah Chorus" from Handel's "Messiah," brought the memorable celebration to a close. At the close of the exercises in the great church about 338 invited guests sat down to a luncheon with the American delegates in the old Town Hall of Delft. The City Hall, the statue of Grotius in the market-place, and the portrait of Grotius in the Mayor's room all were decorated with the national flags of The Netherlands and the United States of America.

(For a most interesting account of this thrilling occasion and Dr. White's address, see Holls: The Peace Conference at The Hague, 533-562.)

Thus have the nations of the civilized world acknowledged their indebtedness to, and paid official honors to the memory of, Hugo Grotius, Father of International Law.

(*To be continued*)

### GATHER US IN.

Gather us in, thou Love that fillest all,
Gather thy rival faiths within thy fold
Rend each man's temple's veil and bid it fall,
That we may know that thou hast been of old;
Gather us in.

Gather us in: we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit-land.
Gather us in.

Each sees one color of Thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fulness of our partial sight;
We are not perfect till we find the seven;
Gather us in.

Thine is the mystic life great India craves,
Thine is the Parsee's sin-destroying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of Vast China's dream;
Gather us in.

Thine is the Roman's strength without his pride,
Thine is the Greek's glad world without its graves,
Thine is Judea's Law with love beside,
The truth that censures and the grace that saves;
Gather us in.

Some seek a Father in the heavens above,
Some ask a human image to adore,
Some crave a spirit vast as life and love:
Within Thy mansions we have all and more;
Gather us in.

—*G. Matheson.*

*The World and the New Dispensation.*

## THE SUNDAY SCHOOL

### The Growth of the Hebrew Religion

A YEARS WORK

**In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion**

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

### VI.

### REVIEW LESSON.

In this lesson we pick up some dropped stitches and try to make some things a little clearer. There are certain things lying back of our study which demand further explanation. The first surprise is that we drop right into the Golden Age of Hebrew literature at the very beginning of our study. It would seem as though the Hebrew clock struck 12 at the outset. When we get to the end of the course we will probably agree that Amos, Hosea, Isaiah and Micah represent the superlative reach of the poets and prophets of the Hebrew scripture.

The books used to teach that the Jews passed through a long period of internal evolution, emerging through the centuries, from nomadic, barbaric life into a literary life, and that they came to this through the internal discipline that is traceable in every people's history. We were taught that they came into a wild land, as the Puritans came to Plymouth Rock, wrestled through generations with their bloody neighbors and after a time won out. But we are really very much at sea as to where the Hebrews came from, though we know something of the conditions under which they came into their land. Scholars do find hints of a shepherd race rising into power and then escaping out of Egypt and in a few places students think that they have found a name that sounds a little like Moses. But Prof. Breasted tell us that the Egyptian records do not justify the confident grip that the old scholars thought they had on Moses. Contrary to the cases of Zoroaster, Buddha and Confucius, the historical character of Moses does not seem to grow clearer by research, though the Bible story is very clear and definite that he and those with him came from Egypt and his deeds there are told.

It is known that in the centuries preceding the eighth century B. C., perhaps even back to the twelfth or thirteenth century B. C., the Hebrew people were environed, not by barbaric tribes, people less developed than they, but by people much more highly developed than they. We know that Egypt had a great literature, and so, too, had Babylon and Nineveh. Detailed writings, marriage contracts, wills, etc., are found on tablets in the British Museum which were unearthed from the ruins of those cities. The Hebrews were environed on the southwest by a great civilization and on the east by nations which had achieved art, architecture, and a great literature,—measured by the number of their books. The very ground they occupied, or the ground near at hand, the mystic Hittites trod at about the time when the Phoenicians were blooming into letters and shaping our alphabet for us. The Hebrews must have been writing before the 8th century. There must have been records of traditions, hero stories, poetry and history. In the Old Testament we have many hints

of these. There are lost books alluded to, of which we know nothing save these hints.

We have, then, in the masterpieces that we have been studying, the survival, the wreckage, the fragments that did not go down,—the flotsam and jetsam of an early Hebrew literature. Why have we not the reports of the Secretary of War, some Hebrew fashion plates, accounts of functions, installations and coronations? It is pretty safe to say that they existed, but they are all gone. You may be sure that Amos, Hosea, Isaiah and Micah were uncomfortable persons to have around; they were unpopular and they had an unenviable time, no doubt.

Two elements conspired to preserve these writings: the ethical and the poetical. They ring with demands for justice. These old prophets hammered away at real problems, which because expressed in poetry stick in the mind and rest in the heart. Test yourselves! How many hymns do you know? The hymns your mother sang are dear not only because they taught the things dear to the soul—faith in God, duty, immortality,—but because they had in them elements of deathless beauty. For a like reason these prophecies have come down to us.

Another question comes up and will keep coming up all through the year. These prophets, indeed, dealt with lasting things, they rang the changes on the laws of right and justice; but alongside of their trust in things eternal was a flaming patriotism, a belief that they, the Hebrews, were favorites of the Almighty. They did not believe in some celestial kingdom, some spiritual realm super-racial such as may have rested in the mind of Jesus; they believed in an actual realm, an actual empire of the Jews. This idea runs through all the Old Testament. We will see that they were mistaken. Their dream and promise did not come to fulfillment. It is not holding now. We must either face this fact or fall back on the old Messianic hope which still sustains orthodox Jewry, viz.: The time has not come yet but is coming. The Jews have maintained their separateness through all these years by a false trust based on the words of these prophet-poets, or, the fulfillment is still in the future. Whether it has been well for them or for humanity that this separateness has been maintained is a question that will ever be before us. Is it better for the world, better in the large sense, for civilization, for art, for literature, for culture, for the things all of us want, that the Jew should be sustained by the false lure that his was a "chosen race" given a peculiar task not yet fulfilled; that the God of the universe has been partial to him, consecrating him to a special function and dedicating him to a special fate?

One thing is sure, the modern Jew does not think so, and does not wish to perpetuate this illusion. Another thing, too, is sure, that had it not been for that Messianic hope, Isaiah and the other priceless Hebrew poems we now have would have gone down.

It may be interesting to put a parallel case. The Greeks had great prophets who wrote in and for beauty. While the Jew had his Moses the Greek had his Socrates. Perhaps of all the great teachers he is the one most difficult to make live as a great, sweet, redeeming power in history. But the Greeks did not have what the Jews had—a sufficiently intense patriotism, a sufficiently narrow race consciousness, to pass themselves down through history as an exclusive race. Socrates left no religious organization behind him, no people that haloed his words with the supernatural.

Other questions will come up in our work; the one that will give us most trouble is the dogma of the Christ, viz.: That Christ was born the anointed of Jehovah, in the line of David the King, in response to and in verification of these prophecies of the Old Testament. This argument has been so well sustained and seems to fit so well that many are shocked to find that any one could distrust it.

There are three words which represent the same thing: Messiah, Christ and The Anointed. The first is Hebrew, the second is Greek, and the third is English. Christ, as a proper name, is never used in the New Testament. Jesus was the baptismal name. "Christ" is a title, an honorary title. Is this a special gift from the Jews? Do we have to turn to the Old Testament alone to find its source? The inspiring thing is that all prophetic literature, modern as well as ancient, glows with Messianic dreams of things that are to come, of righteousness that is to be established, of the empire that is to be just and right. Charles Sumner had a great lecture on "Prophetic Voices of the United States,"—the dream of a democratic government, anticipating the work of modern thinkers.

The Messianic dream of the Old Testament is not a consistent conception. Each prophet had his own dream. One conception is that of a martial, a conquering hero; another conceives of him as a Man of Sorrows, scourged and crowned with thorns. The writers do not tell the same story. Each is colored by the conditions of his times. When we get rid of the idea that the Bible is one work, consistent in itself, that a verse of Jeremiah must necessarily sustain and corroborate a verse in Isaiah, we are not surprised to find in it elements of contradiction, imperfection and incoherency. How could it be consistent?

Virgil, the Latin poet, who lived forty years before Jesus was born, writing in Italy, has the same idea of a child to be born who shall deliver the Roman nation. You might almost say he must have known Isaiah, or that he drank at the same stream of inspiration.

These prophets tried to screw up the courage of their people to establish the throne of David on the basis of righteousness. That is what sustained them.

Maeterlinck's Bluebird may help us. The revealing genius is Light. Tyltil's experience under the guidance of Light as opposed to the Genius of Darkness is the experience of all of us if we go far enough. The old Hebrew literature is not robbed of its inspiration by criticism. The critics open the windows and let in the light.

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## FOR THE TOMB OF SAMUEL COLERIDGE-TAYLOR

Sleep, crowned with fame, fearless of change or time.
Sleep, like remembered music in the soul,
Silent, immortal; while our discords climb
To that great chord which shall dissolve the whole.

Silent, with Mozart on that solemn shore;
Secure, where neither waves nor hearts can break;
Sleep, till the Master of the world once more
Touch the remembered strings and bid thee wake * * *
Touch the remembered strings and bid thee wake.

*The Public.* —*Alfred Noyes.*

## THE HOME

### HELPS TO HIGH LIVING.

SUN.—Had it been better otherwise, the Gods would have had it so.
MON.—No mere talk of what the good man should be. *Be it.*
TUES.—There do exist Gods who do concern themselves with men. And they have put it wholly into the power of man not to fall into any true evil.
WED.—Does change terrify you? Yet what can come into being without change?
THURS.—All that is, is as it were the seed of that which shall issue from it.
FRI.—Address yourself to the final quest, the following of reason and of God.
SAT.—All things change and pass and perish, that others may succeed. —*Marcus Aurelius.*

### A WONDERFUL DISCOVERY

A little fresh-air girl whose feet
Had known but city ways,
Came to a field where buttercups
Grew in a golden maze.
"O, see," she cried, while in her eyes
A look of wonder rose,
"I did not know that I should find
The place where sunshine grows."

*Exchange.* —*Jerome B. Bell.*

### A New Game

What would you do with twelve million dollars if it was offered you for public welfare, not for private indulgences? It costs this amount to construct an up-to-date battleship and it costs eight hundred thousand dollars annually to keep it going, while the longest life admissible to it is twenty years; then it goes to the junk shop. The old "Indiana" and the old "Texas" were made targets of in much less time than twenty years, however.

We offer the above question as a fireside guessing game after supper. To help along the discussion we print the following guesses, published with other suggestive figures in a little leaflet printed in colors by the *United States Peace Society,* 507 Fifth Avenue, New York City. We hope many boys and girls will become sufficiently interested in this game to send three cents for a copy.

**Twelve million dollars** would buy and replant the 250,000 acres of burned-over and unproductive land as proposed by the White Mountain Forest Reserve.

**It would build and equip** fifty manual training schools teaching the rudiments of a trade to 75,000 young people each year.

**It would build a macadam road** of approved construction between the cities of Chicago and New York.

**It would build such a library** as the Congressional Library at Washington, the finest library building in the world, which was built for but little over half the cost of a battleship, and is maintained for three-fourths the cost of keeping a battleship afloat.

**Three-fourths of this sum, $9,000,000,** used in construction of irrigation works in Salt River Valley, Arizona, will reclaim 240,000 acres, provide homes for 8,000 families, and increase value of taxable property not less than $24,000,000.

**Two or three times this sum** wisely spent in the fight against tuberculosis in New York City, coupled with the proper legislation and co-operation of the people, would probably render this disease as rare in a generation or two as is smallpox today. More than ten thousand now die annually in the city of tuberculosis.

**Twice this sum** is only one million dollars less than the estimated cost of making a 6-foot channel in the Mississippi River from St. Paul to the mouth of the Missouri River.

**It would build and equip** forty Y. M. C. A. buildings, each building accommodating the young men in a city of 200,000 people.

### The "Lion" in the Sky

At about nine o'clock in the evening, at the beginning of April, if you will look at the sky toward the south, you will see a group of bright stars in the form of a sickle, and another group to the east of it in the form a right-angled triangle. The very bright star at the eastern point of the triangle is Denebola. The bright star at the end of the "handle" of the sickle is Regulus. In olden times people fancied that the stars in this vicinity formed the figure of a lion.

Modern charts of the stars do not show the picturesque beasts, birds, men and women as fancied by the early star gazers, but the ancient names, usually in Latin, are still retained to designate the various groups of stars in the heavens. Thus, Leo is the lion, Ursus Major the big bear, Coma Berenices, Queen Berenice's hair, etc. North of Leo is Leo Minor—the little lion.

The most beautiful stars to be seen in April are in this vicinity. But beautiful as they are to the unaided eyes, you will find that a strong field-glass, or even an ordinary opera-glass, will make them still more so, and will also reveal hundreds of "small" bright stars in Coma Berenices.

Westward from the sickle is a small closely clustered group of "small" stars known as the Beehive. By carefully "sweeping" the sky westward, and not very far away from the sickle, you will find it.—*St. Nicholas.*

### Fables by Tolstoy

A man had a cow; every day she gave a pail of milk. The man invited some guests. In order to get more milk he did not milk the cow for ten days. He thought that on the tenth day the cow would give him ten pails of milk. But the cow's milk had dried up and she gave less milk than ever before.

Once upon a time two peasants attempted to pass each other, and their sledges became entangled. One cried, "Give me room; I must go to town as quickly as possible." The other said, "You give me room; I must get home as quickly as possible."

Thus for a long time they disputed. A third peasant saw it and said, "If you are in such a hurry, then each of you give way a little."

A brood hen hatched out some chickens, and did not know how to take care of them. So she said to them: "Creep into the shell again; when you are in the shell, I will sit on you, as I used to sit on you, and I will take care of you."

The chickens obeyed their mother and tried to creep into the shells; but they found it perfectly impossible to get into them again, for they only broke their wings.

Then one of the chickens said to his mother, "If we were to remain always in the shell, it would have been better if you had not let us out of them."

I have noted that the digger-wasp, when it has captured and killed a spider, hangs it in a fork of a weed, evidently to keep it from marauding ants. Sportsmen do the same thing to game to prevent wolves, raccoons, bears and other animals from reaching it. This illustrates, as much as anything I have ever seen, an insect trait that is very nearly, if not quite, within the scope of what we may call insect intelligence.

*St. Nicholas.* *S. Frank Aaron.*

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# THE FIELD

***"The World is my Country, to do Good is my Religion."***

## THE FAITH OF THE NEW DISPENSATION

GOD—

I believe that God is one, that He is infinite and eternal, almighty, all-wise, all-merciful, all-holy, all-blissful, perfect and omnipotent, our Creator, Father, Mother, Friend, Guide, Judge and Saviour.

SOUL—

I believe that the soul is immortal and eternally progressive.

MYSTIC METHOD—

I believe in natural inspiration, general and special. I believe in providence, general and special.

RIGHTEOUSNESS AND JUSTICE—

I believe in God's moral law as revealed through the commandments of conscience, enjoining perfect righteousness in all things. I believe that I am accountable to God for the faithful discharge of my manifold duties and that I shall be judged and rewarded and punished for my virtues and vices here and hereafter.

SCRIPTURES—

I accept and revere the scriptures so far as they are records of the wisdom and devotion and piety of inspired geniuses and of the dealings of God's special providence in the salvation of nations of which records only the Spirit is God's but the letter man's.

PROPHETS—

I accept and revere the world's prophets and saints so far as they embody and reflect the different elements of divine character, and set forth the higher ideals of life for the instruction and sanctification of the world. I ought to revere and love and follow all that is divine in them, and try to assimilate it to my soul, making what is theirs and God's mine.

CHURCH—

I believe in the Church Universal which is the depository of all ancient wisdom and the receptacle of all modern science, which recognizes in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity, which abjures all that separates and divides and always magnifies unity and peace, which harmonizes reason and faith, *yoga* and *bhakti*, asceticism and social duty in their highest forms, and which shall make of all nations and sects one kingdom and one family in the fulness of time.

SYNOPSIS—

My creed is the science of God which enlightens all. My gospel is the love of God which saveth all. My heaven is life in God which is accessible to all. My church is that invisible Kingdom of God in which is all truth, all love, all holiness.—*From Keshub's Nava Samhita.*

The above was clipped from *The World and the New Dispensation*, an organ of the advanced religious thought of India. It seems to us significant as showing the closeness of approach of liberal minds, today. Soon there will be no East, no West, as to the *rational* of religion, only a broad catholicity of insight, belief and sympathy. W.

## THE CRUX OF THE MATTER

The thoughtful young editor of a western newspaper, *The Ouray Plaindealer*, goes to the heart of the matter in his comments on the "Vice Commission" investigations. This is what he says:

"Almost every paper in the country has, during the last few weeks, contained an editorial concerning the Vice Commission which recently held an investigation in Chicago. To read these editorials one might think that the great problem of the Social Evil had been solved. Merely raise the wages of the working girl and, *presto*, the evil will disappear. Were it really so easy to dispel this curse which has shadowed the earth since time immemorial we should all parade the streets in a militant army bearing the slogan, "Higher Wages." But alas! the problem is not such an easy one, and our friends of the Vice Commission have mistaken one significant factor for the whole cause. We cannot destroy this ancient evil without cutting away its very root. When we destroy the demand for wrecked and pitiable womanhood, then and then only will the supply cease to be.

"A man in New York, a young physician, is quietly and insistently striking at this evil in the only logical manner. Dr. Thomas Storey, physical director of the College of the City of New York, is giving to boys a passion for physical and mental cleanliness. In this institution hygiene is as important as history or mathematics. The result is that boys from this school go back to their homes and into the world spreading the doctrine of cleanliness and decent living.

"By all means let us raise the wage of the working girl, but also let us join Dr. Storey in his campaign for clean living.

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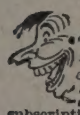

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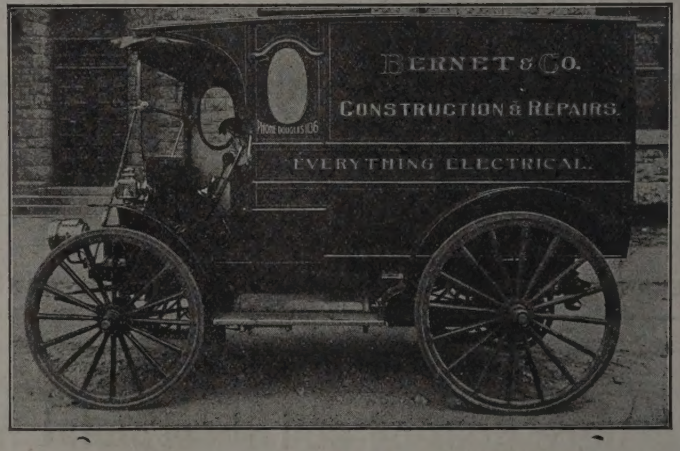


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